



— Om Mani Padme Hum ! —

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AFRICAN ARHATS.

"Hear, Subhadra : The world will never be without Arhats, if the ascetics in my congregations well and truly keep my precepts."—THE BUDDHA.

HOWSOEVER earth-fed the mind and damnific the evilness of men, Truth is never absent in the ultimates of Nature. In the ebulliancy of their fancy, swedenborgians may look upon Swedenborg, and theosophists, upon Blavatsky, as bringers-in of it ; but, certes, it is never absent. It may be hidden in the mind of Arhats, in poetic Vedas, in biblical Canterbury Tales, or in heroic Sagas ; still, it is here.

It has in it a dash of ignorance, to think that a bran-new truth can be brought into Nature : nay, it is day-mare to think so. Whether, to the sons of this brute earth, it appears flat or convex or concave, matters not ; they live where they live ; and they that know where that is, know that truth, and have been made free from one delusion.

Therefore, Truth is ever present, and has for ages of endless date, been present, to enliven the mind and celestialize the heart. But neither Swedenborg's esotery, nor Blavatsky's far-lies, can make the worldling's easy mind light nor his heart glowing : a

fit womb for it ; for that is an affair of himself. I blame myself for what I do not see, and I praise myself for what I see. It is not christian to do so, but it has a touch of the buddhist in it, and that contents me.

I have observed that in the degree a man beats the heavenly flame in him, in the same degree he gets light. But light is darkness to the earth-bound man, let it shine ever so brightly in Arhats, mystics, Vedas, Sagas, or in Nature.

Blavatsky has just discoursed on the danger of necromancy, on the existence of man before the animals, the Seven principles or "degrees"*, Kama loka or the "World of spirits," Devachan or "heaven," Avitchi or "hell," the Eight sphere or the "It-state," Nirvana or the Divine state, the visible and invisible suns, evil or the "devil," the Wisdom-religion or the "Ancient word," a new race of men or a "new church," Initiates or "Celestial angels" in Tibet and Africa, Nirmanakayas or "Glorified" Christs, and kindred subjects. Swedenborg did the same in the last century ; and others so also centuries before him.

"There is nothing new under the Sun."

In his day, Swedenborg made the statement that both Central Asia and Africa are hallowed by the pres-

*The words and phrases within the quotation-marks are Swedenborg's, and correspond to the asian and theosophic.—ED.

ence of "Celestial" men : Keepers of the Wisdom of the Ages : mighty wonder-workers. And his christian followers have from that day to this, eagerly searched the records of african travelers that they might in them discover the exact abode these Men. Every report of the discovery of a new race of negroes in Africa, has sent a thrill of expectation through the little sect; and the conversion of an american negro to their faith, has given rise to a microscopic search for the "Celestial" man in him ; to end in the discovery of an ordinary, grinning blackamoor, and in the collapse of a most airy hope.

Let us now hear some of the statements of Swedenborg, upon which the moribound little sect has based its hope of the discovery of the "Celestial" men in Africa :

The Africans are more interior men than the rest. The Africans excel all the rest in interior judgment. A new revelation [of truth] will spread from Africa. The Africans are more receptive of the heavenly doctrine than are any others on this earth; and they are of a Celestial nature. The best and wisest (of men) are in the interior of Africa. —C. J. 73. T. 837. D. 4774, 4783, 124, etc.

I have always thought that these statements, though of uncertain tune, have a germ of truth in them. But I have never looked for High Incarnations among the negroes, either at home or abroad. It would be rash to affirm that a negro could not reach Arhathood; but, as "one fly makes no summer," so . . .

The negro belongs to a low race : he is childish, superficial, superstitious, passionate, and slavish. His black skin cuts no figure in this estimate; for some of the most spiritual men alive, are nearly black. I am out and out void of race-prejudice. I love not one people, race, country, above another. I am a citizen of the world, not a european or an american. I am homeless, countryless. I have always been so.

Swedenborg related that the Keepers of the Lost Word in Tartary do not suffer europeans (christians) among them ; and that seems to be true to this day. And he related the same of the "Celestial" Africans :

They also said that europeans are not admitted among them.—Diary 5946.

A report of these "Celestial" Africans is just now making its round in the newspapers. It appeared originally in the Madras *Mail*, and came from col. Olcott's pen.

He says that there is an African Brotherhood of Initiates ; that it is a section of the Universal Brotherhood ; that he was under a Teacher of that section before he was transferred to the indian ; that he met this Teacher in Egypt last in 1879 ; and that Madam Blavatsky, because of her idiosyncrasies, was transferred from the african section to the tibetan. But he does not say that these Africans are negroes : they may be syrians, arabs, or egyptians.

Mr Stuttfeld's novel, "The Brethren of Mount Atlas," has given the Colonel occasion to speak of these matters. "The romancer and poet often unwittingly stumble upon important truths," he says; for, though the Brotherhood does not inhabit the Atlas range, still it is found in Africa.

There is then a groundwork for the statements made, over a century ago, by Swedenborg. While in an abstract state, he got a glint of these Initiates in Africa; and of others there, not such. For he writes : "I was afterward led ['in spirit'] to others in Africa." And, "the [latter] africans detest their [own] blackness."

The mistake made by the followers of Swedenborg (who are unacquainted with his esotericism), in looking for the Exalted Souls among the negroes, has its root in their confusion of the African Initiates and the Blacks.

I have read somewhere, I think in the "Documents concerning Swedenborg," that when upon a time a "Celestial Angel" (an Initiate), in His magic body, visited Swedenborg, He left with him His turban as a present. And it has puzzled the swedenborgians how an immaterial being, an "angel," could leave behind him a material object. It would puzzle me too, did I misunderstand the mystic. His followers do not know that certain men can project their thought-body to any distance as their angel or messenger, and can cause it to take on the shape they like;

and that they can transfer a material object from one place to another by magic means. On p. 9 of this issue, we read that Ananda entered the first buddhist Convocation, "floating in the air:" whether in his thought-body or physical body, is not stated.

While thinking of Swedenborg and the turban presented to him by his unghostly Visitor, it came to my mind that I have somewhere read that col. Olcott had a like experience in New York, some years ago: that an Initiate who visited him in His magic body gave him His turban. I have read it somewhere, but do not vouch for the truth of it. I do not hold it improbable. For in matters of belief, my attitude is child-like, even angel-like: I believe what most persons doubt, and I doubt what they believe: ninety per cent. of all I hear and read I set down as delusion or lie, as "theology," the rest as probable. Still, I never dispute current "wisdom," ethic or physic; for it was said by them of old, "Be ye wise as Serpents [Arhats] and harmless as Doves [BUDDHAS]."

In this age of Tartuffes, tide-waiters, sophisters, pyrrhonists, rose-pink philosophers, and satanists (all with university diplomas and degrees), it has become the fashion to sneer at the bare mention of BUDDHAS and Arhats: at every wonder-story, hindu, jewish, or christian, as baseless fiction: and this misfaith has by incline turned the whole western hemisphere into a *limbus fatiorum*; where gasconade and physiolatry reign triumphant: interrupted only now and then by flashes of superstition and glamour: as, by the holy coat of Treves, a piece of the true cross, St. Anne's bone, spirit-medium T. L. Harris and his "heavenly" wife Lily, "Christ" Schweinfurth and his "angel" mistresses, an immaculately impregnated Virgin, an infallible pope, "patriotic" pot-politicians, and god-greased Kaisers! Whew!

The object in life of some men seems to be the belittlement of High Souls, or a stupid negation of Their existence. There can be naught above their own level. Beyond a knowledge of the words of lexicons, and the contents of

text-books (which secures them parchments, with which to fill dust-bins, closets, and garrets) they have naught save the vap of wisdom. Both in Europe and in this country have I met these philistenes, weighted to the very dust with diplomas and degrees and titles and dignity and asininity: dry leaves and parasites upon Yggdrasil: all of whom think themselves the only theophanies possible in existence. In childhood I used to hear my mother call them "dead dogs upon Zion's walls," and though my child's brain could not locate those walls, it located accurately the dead dogs.

It is through the influence of these men of unbounded stomach, that the least important, the intellect of the race, is fed, and the most important, the conscience, is starved; until, as now, we hear the welkin rent with outcries against private and public greed and corruption.

They assent to the doctrine of evolution up to a certain limit: mineral, plant, animal, man. . . . Here a sort of a scandinavian Ginungagap, or yawning abyss, is reached; which the christian priest has filled with anthropomorphic monsters: winged men, a horned devil, and a three-headed god: to their great amusement.

But the buddhists assent to the doctrine of evolution up to Infinity: mineral, plant, animal, man, Arhat, BUDDHA, and so on to the Incomprehensible. And who is logical, the materialist or the buddhist?

The poor humans here in the West, are practically guideless and godless. A brutish Blackness yawns at them from below, an intellectual Satan grins at them from above. And the near future will show the effect of this life between the Devil and the Dead Sea.

It would tent me to the quick to have to live in an atmosphere sultry with the fumes of beef-food and beef-thought, and black with envy and hate, did I not at times feel a sough of the theanthropic Illumenees, who hiddenly walk the earth, *suggesting* a lucific thought here, *speaking* a saving word there, and *doing* a golden deed elsewhere.—PH. D.

The Buddhist Ray

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,
WHOM WE REVERE AND OBEY."—SWEDENBORG.

NOTES AND COMMENTS.



HE *Journal of the Maha-Bodhi Society*, edited by our brother H. Dharmapala, Calcutta, India, has reached our table.

It is the organ of a buddhistic society, whose object in life is the resuscitation of the Good Law in India, and the restoration of the temple at Buddha Gaya, which is sacred to all buddhists. The *Journal* has some interesting reading matter in it, the cream of which our readers will get in a future issue. Good luck to Dharmapala and the Society!

—In the *Theosophist*, colonel Olcott is publishing some rather interesting "Old Diary Leaves," concerning the late wonder-worker Madam Blavatsky.

—The *New Californian*, a magazine devoted to "philosophy, ethics, and psychology," and published by the Misses L. A. Off and M. L. Carhart, at Los Angeles, Cal., has made its appearance in our sanctum. Its content indicates heavenward tendencies on the part of its editors and contributors. It deals with many buddhist matters: karma, re-incarnation, and NIRVANA. The editor-in-chief, Miss Off, a friend of ours, is a soul as gentle and pure as any that breathes the crass air of this sky; and we wish her and her associate god-speed.

—The *Arena*, which represents advanced thought and social science, tells a remarkable story: that the whiskey-dealers, bawds, gamblers, and christians of Chicago have banded together

into a "Holy Alliance," to have the World's Fair closed on Sundays, because they want the public to spend the day in their respective dens!

—The *Philadelphia Ledger* relates that a new sect has been established in Virginia by a negro named Nathaniel Brown, which he calls the No-Meat-Eaters-Church. It promises therefore to smell sweeter than the ordinary churches.

—*Puck* says that Mind-cure does not require any faith, and Faith-cure does not require any mind!

—Mrs M. M. Higgins, the lady that has charge of the Sanghamitta Girl's Schools, at Madarana, Ceylon, writes to the *Buddhist*: "I wish my readers could hear the girls sing, with sparkling eyes, 'Glory to Buddha'; the first english buddhist hymn sung in a girl's school in Ceylon."

—A writer in the *New-Church Messenger*, says that "it has been reported that this [the Savannah] society [of the new-church sect] is afflicted with buddhism; which is a mistake; since not one of its members is infected with this effete and erroneous philosophy." The author of this effusion may some day wake up to find that his teacher Swedenborg got his best teachings from men that were "afflicted with this effete and erroneous philosophy." Let him walk warily as one blind through egotistic ignorance. We have seen minds greater than his succumb to that philosophy.

—The christians in Chicago are at present busy persecuting Dr Cyrus R. Teed, the founder of a new, biblical sect, because he teaches that chastity is necessary to salvation. *Moral*:—If you live in a christian land, practice chastity (if you can) but utter not a word against unchastity.

—The *Indian Mirror* announces that it is proposed to form a society in Calcutta for promoting the study of buddhistic literature and disseminating the principles of buddhistic morals.

—The present buddhistic movement is not confined to those countries that lie within the reach of locomotives and steamships, but touches many others; for instance, Siberia and Tibet.

The dutchman hit the nail on the head. The village-church had been struck by lightning, and it was decided that a lightning-rod should be put on the new steeple. A subscription-list was circulated, and came one day to our philosopher.

"Whose house is dot, you say?"

"It is the church: the Lord's house."

"Vell, if der Lord wants to dunder down his own house, he can shoost dunder it up again. I gife nodings!"

The proper style of salutation, says the *World's Advance-Thought*, is this:

"How is your moral health to-day?"

And the answer should be:

"I wronged my neighbor yesterday, and to-day I am mentally sick from its effects."

Or:

"I have done as well as I knew how, and therefore I feel mentally well."

The St. Louis *Republic* relates that a number of prominent clergymen are going to make a new translation of the Bible, "which will have all the modern improvements: gas, water and steam." It will surely have the gas!

The London *Agnostic Journal* is responsible for this news:

"The bishop of Exeter (salary \$21,000) has been confirming a number of idiots (a very proper occupation for a dignitary of the parliamentary church). No one, apparently, is more fit for such an office than this bishop; for, being questioned as to his extraordinary feat, he delivered himself as follows: 'I have no doubt, in my own mind, that these idiots have sufficient intellect to know what they are doing; and it is known that those who are very weak in intellect lean very much more strongly to religion than others.'"

At times even a bishop may discern the truth!

Dr. R. H. Harrison recalling some ways in which people go crazy, cites a few cases seemingly due to isolation or too much centering the thought upon self. His conclusion is: "To have a sound mind and keep it, have some in-

terests outside yourself. If you have no family and home, do something for somebody. There are compensations connected with selfdenial which the christian preachers have never told of." —*Foot's Health Monthly*.

"The law of re-embodiment, or re-incarnation," says the *Flaming Sword*, "which is a law that cannot be denied, whereby personalities are born into this world, live a certain period of time, and then die, their spirits pass off into the spiritual world, only to be there disintegrated after a certain period, and re-born into this world, with loss of memory and previous consciousness —deals the 'family-tie' argument a blow from which it can never recover."

[The writer has been speaking of the sophistic arguments of the sensualists, who, when celibacy, or chastity, is put forth as a means of salvation, forthwith pretend to be deeply concerned for the welfare of the human race, the family-tie, etc.]

The rain falls upon the just, but not upon the unjust, who has stolen the umbrella of the former.—*Galveston News*.

[But it will fall upon the thief in the next incarnation.]

The rev. Dr. C. H. Payne told the general conference of the methodist church, which met a few weeks ago at Omaha, that in the United States during the past year, 150 negroes had been lynched, 7 burned alive, 1 flayed alive, and 1 disjointed. But no one asked why missionaries are sent to Japan, and other buddhist lands.

The general synod of lutherans openly remonstrate against "certain american sects, under the name of foreign missions, attempting to secure the transfer of the lutheran christians of Sweden, Denmark, and Norway to their folds, while there are millions of savages in the United States unreach- ed by christianity."

A woman writes to the San Francisco *Call* that the glory of the 37 (!) bud-

dhists sects in Japan has departed; and that the lamb-like christians, who bristle with bayonets, are persecuted by the Nichiren buddhists!

The Los Angeles *Herald* records a lecture on "Japanese Buddhism" delivered a few days ago in that city by a cultured Japanese, Mr. Kinza Hirai. "I believe," said the lecturer, "in the existence of God. And my God is the perfection of being, the omnipresent, omnipotent, humane Truth: natural Reason: having as its purest inner spirit the goal of NIRVANA."

Mr. Alex. McCallen writes to the Brooklyn *Times* that it is a delusion to believe that the BUDDHA lived and taught in India; that "not a single name of any place mentioned in the old buddhistic records can be found attached to any spot to-day in the nomenclature of India; that the physical features of the localities noted in connection with the movements of the BUDDHAS through their native realm are strikingly at variance with those exhibited in India; and that Jambu Dwipa refers to Central America."

Saints of heaven! Does n't it refer to Chicago!

In the New York *Press* we read: "The golden image of the BUDDHA, which was recently sent to Mr D. B. Sickles, formerly the representative of this country in Siam, as a token of appreciation of services he has rendered to that far off nation since his return here, has been placed on exhibition in the shop window of no. 162 Broadway. It came from the king of Siam and was one of the treasures of the royal palace at Bangkok, the capital. It represents the BUDDHA in the attitude of blessing the people, and is similar in its representative character to the images seen in sacred temples throughout Siam. It is a mistake, Mr Sickles says, to suppose that these images are idols, which are worshipped in the temples by the people, as the idea of idol-worship is entirely foreign to the oriental mind, and as much of a myth as that of the White

Elephant or the Man in the Moon."

[Let those that send missionaries to the "idolaters" of Siam, take note of Mr Sickles' statement.]

In the *International Journal of Ethics* for April, Prof. M. Bloomfield of John Hopkins University, has an article entitled "The Essentials of the Buddhist Doctrine and Ethics." It is sympathetic and fair. He says: "The singular force of the Great Teacher's personality is unquestioned. The sweetness of His character and the majesty of His personality stand forth upon the background of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religious figures of any great importance."

"A very large audience," says the Cincinnati *Inquirer*, "listened to a lecture at the Douglas Castle Hall last evening which was delivered under the auspices of the Ohio Liberal Society. The lecturer was Mr George Collins, and his subject was 'The Buddha and Christ.' He compared the religion of the two men and took the ground that buddhism, though 600 years older than christianity, was superior to it in its morals and teachings. Buddhism was free from such objectionable features as eternal damnation and torture in a hell, and the teachings of revenge. It teaches also that as one sows in this world so shall he reap in this world. Buddhism, he said, has propagated itself principally by means of educating the people morally, while christianity has propagated itself by means of intolerance and the assistance of the state. The lecturer supported his statements by frequent readings from the Buddhist Scriptures. The discourse was very interesting and held the audience in rapt attention throughout. Succeeding this there was a general discussion of various points brought out by the speaker."

The Philadelphia *Item* publishes this news: "Conversion by main force from buddhism to the rude russian notions of christianity does not at all suit

the mongols of Siberia. They have risen in open rebellion against the missionaries who evidently believe in a religion of coercion, and ought therefore to expect vigorous opposition."

Jesuitism or violence! In all parts of the world, always the same story!

The Cincinnati *Post* says: "Miss Maud Gonne is said to be one of the most beautiful women in the world. She was reared a christian, but forsook the faith of her childhood to become a buddhist. In all her vagaries of this sort however she has never ceased to cherish a passionate love for the cause of irish independence, or to do all in her power to bring it about. She is for the Irish republic and total separation, peaceably, if possible; but, if necessary, by the sword: by anybody's sword, that of France and Russia not excepted."

If Miss Gonne is a buddhist, then she should know that the sword is not the best instrument for the uplifting of her countrymen; but *moral* education. The aristocratic landlord and the degraded tenant stand alike in need of it. And the Good Law is the only means by which this education and uplifting can be brought about. It is the only means by which they can be raised out of the moral bog into which the priesthood has cast them.

The following is from the New York *Sun*:

"BUDDHISTIC APOCALYPSE FOR THIS WEEK.

Doubts, alway doubts,
And dangers ever,
Both while life lasts.
Yet Virtue's rigid way
Aye tread, tread aye
In faith, with hope,
Through light and dark,
The straight yet devious way,
The thorny, flowery way,
The narrow way
Along the precipice.

Siaw-Chi-Kwan."

The London, Ont., *Press* publishes this:

"It is a singular fact of peculiar interest at this time, when so much attention is attracting to buddhism and its ethics by the lectures of the distinguished interpreter of the eastern faith, Sir Edwin Arnold, that the BUDDHA is canonized as a saint in the roman catholic church, and is honored as such on the 27 of November. Dean Stanley stated once that the BUDDHA was canonized as St. Josaphat, and the statement caused much discussion in England. Prof. Max Muller related the story in a paper on the 'Migration of Fables', in the *Contemporary Review* for July, 1870. A certain monk, St. John of Damascus, he says, was credited with a religious romance called 'The Life of Barlaam and Joseph.' And it has been most distinctly proved that the story was derived from the story of the BUDDHA. The moral tone of the book made it very popular in the Middle Ages, and it was translated into several european languages, and eventually the hero of the story was canonized. The facts are vouched for by many clerical participators in the discussion."

In his novel, "Mr. Isaacs," Marion Crawford makes his hero ask: "Have you ever looked into the higher phases of buddhism? It is an interesting study." "Yes," answers the american, "I have read something about it. Indeed I have read a good deal, and have thought more. The subject is full of interest, as you say. If I had been an asiatic by birth, I am sure I should have sought to attain Moksha [NIRVANA], even if it required a lifetime to pass through all the degrees of initiation. There is something so rational about their theories, disclaiming, as they do, all supernatural power; and, at the same time, there is something so pure and high in their conception of life, in their ideas about the ideal, . . . that I do not wonder Edwin Arnold has set our american transcendentalists and unitarians and freethinkers speculating about it all, and wondering whether the East may not have had men as great as Emerson and Channing among its teachers."

BUDDHIST CONVOCATIONS.

BY C. SAMERESINGHA (CEYLON).

THE FIRST CONVOCATION.

On the seventh day after the death of our LORD, Mahakasyapa, one of His chief disciples, remembered the silly statements made by Subbhadda, who had been ordained in his dotage, and resolved to hold a Convocation.

To this end, it was decided that not less than five hundred of the principal members of the Arhat-Order should be in attendance.

Ananda, who as yet lacked the qualifications requisite to share in this Convocation, by reason of his non-attainment of Arahathood, was strongly exhorted by the others to exert himself and to supply in himself the deficiency against the day of the Convocation.

It should be observed that seven days had been spent in performing the crematory rites over the remains of the BUDDHA, and as many days, in distributing His relics. Thus, after a fortnight, the assembled princes and people were dispersed, and the Arhat-monks, with the object they had in view, left Kusinara for Rajagaha, a city fit for their design.

Kasyapa was the chief of these Arhat-monks; but every one of them was a Master of the Good Law. Having reached Rajagaha, and having asked the king, Ajasat, the son of Bimbisara, for patronage, Kasyapa made up his mind to spend the Rainy Season (*Waas*) there, to accomplish his design.

The king repaired and furnished the monastery for the accommodation of the monks, and constructed a building for the Convocation. This was near the Vohara mountain and the entrance to the Sattapani cave.

When everything had been finished in a suitable manner, the king went in person and informed the monks of it. The Arhats then addressed Ananda and said, "Ananda, to-morrow is the Convocation; and since you have not yet attained Arhathood, your admission thereto is debarred. Make haste

to reach the necessary attainment."* Then Ananda exerted himself, and became an Arhat just in time for the Convocation.

On the second day of the second month of Waas, the Arhats entered the hall of the Convocation and filled all seats but one; which was intended for Ananda; and as some of them were about to ask for him, he suddenly made his appearance, floating in the air, and took the seat reserved for him.

It was decided that Upali should expound the Vinaya,† and Ananda the other branches of the Doctrine. Mahakasyapa reserved for himself the right to question on the Vinaya, and Upali, to discourse on it. And from the way in which the Vinaya was expounded by this Master, all the others by repeating it became Masters in the knowledge of it. In the same manner Ananda, without the least omission, repeated and commented on the rest of the Good Law, and the others, by repeating his discourse, became perfect in the knowledge of it.‡

Thus the First Convocation, held by these monks, was brought to a close at the end of seven months. And the earth quaked six times. And because this Convocation was composed of Arhats, the chief disciples of the BUDDHA, it has been called the "Theriya Arhat] Convocation."

*Ananda, who was the BUDDHA's cousin, had for many years been His personal attendant, and had probably heard more teaching than any other disciple; and yet had not attained unto the insight of an Arhat; which shows that the darkness of ignorance cannot be removed by outside means, no, not even though a man associate with a BUDDHA, and daily hear His teaching.—ED.

†The Vinaya is that division of the Good Law which embraces the Discipline for the Brotherhood.—ED.

‡In early times it was customary to commit the whole of the Law to memory; and so thoroughly was this done that not a word could be forgotten or altered. Even at this day, the Vedas could be reproduced from the mind of the brahmans, and the Koran from the mind of the mohammedans. But we do not think that the Bible could be reproduced from the mind of the jews and christians because of its enfeeblement by the reading of newspapers.—ED.

SCIENTIFIC PHYSIOGNOMY.

[Continued.]

BY DR. CHARLES MARTELS.

General harmony of the face is shown where the distances between the root of the hair and the root of the nose, the root of the nose and the tip of the nose, and the tip of the nose and the point of the chin, are equal, or nearly so.

Look at figures 1, 2, and 3, and you will at once see inharmony. Fig. 1 shows the lowest third of the face very much shorter than the two upper; fig. 2 shows it very much longer; and fig. 3 shows the upper lip of nearly the same length as the chin.

Lavater states that stupidity or foolishness of some sort may be looked for in inharmonious faces like these; and I have verified this statement. I have lately had dealings with a man, the lowest third of whose face is abnormally short; and though he has a foxy intellect, it does not keep him from stupidity and folly.

Figs 4, 5, and 6, show three kinds of chins: fig. 4, the Globose chin of infancy: when you see an adult with a chin like this, think of a soft, yielding nature, an inferior intellect, and a gross feeder. For when an infantile sign abides with an adult, its cause in the mind abides too.

Fig. 5, the Oval chin, points to a character that is poetic, artistic, dramatic, or athletic.

Fig. 6, the Square chin, points to a positive, orderly, and conscientious character, inclined to science or mechanics.

There are many modifications of these three forms: for instance, the Perpendicular and normal chin, fig. 7; the Receding and weak, fig. 8; the Projecting and stingy, fig. 9; the Flat and stupid, fig. 10; and the Convex and brutal, fig. 11.

The chin is also an indicator of the state of the internal organs; fig. 12 denotes a strong and active kidney system, especially when associated with dark eyes; fig. 13, weak kidneys and

digestive organs; fig. 14, consumption; fig. 15, rickets, scrofula, and in woman a pelvis that is narrow and unfit for childbirth; fig. 15, gout, tumors, dropsy, and other chronic diseases not to speak of an inferior intellect; and fig. 16, dyspepsia.

The chin and mouth of fig. 17 point to something besides dyspepsia: namely, craftiness and wit.

Fig. 18 shows an Angular or Contrary chin or jaw: Napoleon I. and Charles XII. of Sweden had such; and so has fig. 19.

It is not a sign of noble descent to have protrusive jaws: especially when those parts of them which hold the teeth protrude. When you see a man who, while talking, smiling, or laughing, shows not only a row or two of protrusive teeth but also the whole of the upper gum, think of a low origin. It does not denote a bad character, for the man may be good-natured and even generous, but it denotes an inferior ancestry.

Conscientiousness. Some physiognomists say that the width of the bony structure of the chin, as in fig. 20, is a sign of Conscientiousness; by which is meant integrity, a sense of duty, gratitude, morality, etc.: that it is a purely human sign, animals having, strictly speaking, no chin; and that an excess of it makes a man harsh and exacting; a deficiency, low, or weak, or cowardly, dishonest, and untruthful. Darwin refers to a small chin as an unfavorable sign. Now, though the state-prisons I have visited, are full of felons with wide, bony chins, not at all the less, I do not as a rule look with favor upon a man with a small chin.

The chin is, so to say, the foundation of the face: and just as a poor house may have a good, rocky foundation, so a poor face may have a good, bony chin. No true physiognomist judges of a man's character by one sign alone, no matter how favorable or unfavorable it may be. Nevertheless, when you see a small chin, look for weakness of some kind, moral or physical, or both.

Firmness. When the lower jaw is long, which gives the chin a forward

projection, as in fig. 21, the character is Firm. An excess of Firmness, as in the figure given, produces a wilful, headstrong, and mulish man; a deficiency, a shifting, vacillating, and unstable.

Economy, by which is meant a judicious management of money, strength, time, materials, etc., is shown by a development of fat under the chin and lower cheek. An excess of it produces closeness, littleness, and covetousness; a deficiency, unthriftiness, wastefulness, and excess either on the mental plane or on the physical.

Harmony of the features is one of the signs of a good character: let the chin, lips, nose, ears, forehead, or any other part of physiognomy, be too large or too small, and you may with confidence look for inharmony. It disgusts me to see a man with large lips, and it chills me to see one that is lipless, or with a mere slit where lips should be: the former communicates excessive heat (lust), the latter, excessive cold. I prefer genial warmth.

Fig. 22 represents a normal, harmonious mouth, the lips of which are neither too large nor too small: it is normally warm and passionate.

One physiognomist says that the Under-lip, inasmuch as it is attached to a movable body, the lower jaw, and is thus under the direct control of the will, indicates *active* passion and gratification; and the Upper-lip, inasmuch as it is attached to an immovable body, the upper jaw, indicates *passive* passion and gratification.

When the Upper lip is large and expanded it shows that the man receives agreeable impressions when he beholds pleasant objects, as art-works, natural scenery, or the sex: he enjoys passively. But when it is undeveloped he receives but slight or no impression.

The Under-lip indicates *active* passion and gratification. When it is large, the man is not satisfied with the mere view of agreeable objects: he wants actively to enjoy them. When it is undeveloped or small he is comparatively indifferent to active enjoyment.

Fig. 23 represents a mouth that en-

joys both passively and actively *in excess*. I should hate to have to be kissed by it, or, have to kiss it. Fig. 24 represents another mouth that I would not enjoy. I imagine it would be like kissing a frog or a fish. The rude, beastly nature represented by the protruding Under-lip of fig. 25, would disgust and irritate me. Sensuality of the grossest kind speaks loudly through fig. 26.

Fig. 27 shows a want of passive gratification and an excess of active; and fig. 28, slight passive gratification, and no active.

Whoever places the Under-lip over the Upper-lip, as in fig's 29 and 30, will instantly, when looking at an exciting object, experience passion, and want to enjoy, by taste or feeling.

But lips like those of fig. 31 are neither passively nor actively passionate.

Where the lips are held in gently, or drawn backward, or toward the angles, as in fig. 32, whatever may be their expression of passion, it is under control, and a character of coolness and precision is proportionately present.

Fig. 33 is the mouth of an imbecile: the Upper-lip, which is void of the human, rests heavily upon the protruding Under-lip.

Fig. 34 is said to be an Oratorical mouth. I do not admire it. I prefer the Artistic mouth, fig. 35, because there is something graceful, distinctly human about it. No animal has one like it.

Fig. 36 shows an Under-lip that is said to be destructive and cruel. It curves downward or outward just where the so-called canine teeth are situated. Stampton states that it is always associated with an unfeeling disposition, particularly if the eyes be very light. It certainly indicates intense passion, which, when unrestrained by morality, is apt to turn a man into a devil. In sooth, I know a blue-eyed devil with a lip like that.

You would not want to become familiar with a mouth like that of fig. 37: a mere *slit* across the face. This Under-lip indicates secretiveness. Like a turtle's head it is drawn in. Upon it is written, "Silence."

Small mouths, especially with thin, pale lips, do not belong to talkative persons. Our Beechers and Talmages, and our legal and political spouters, have wide mouths; and so have singers. A small mouth, even with well-shaped lips, may prattle, but it is not talkative and oratorical, nor communicative; but when the Under-lip looks like that of fig. 37, there is silence based upon secretiveness. Openness and honesty should not be looked for in a man with a mouth of this kind.

In the middle of the Under-lip of fig. 38 you will observe a depression: this is said to be an unfailing indication of wit and mirth.

Love of home, by which is meant attachment to one's dwelling or country, is shown by fullness of the centre of the Under-lip, just below the red portion: fig. 39 *a*. An excess of it produces self-sufficiency, like that which characterises the hindus and the chinese, who imagine that their corpses are defiled by burial in foreign soil. A deficiency of Love of Home produces a roaming, adventurous disposition, like that of those englishmen and americans who, from cradle to grave, "live in trunks," and are, by mercenary landlords, called "guests:" which, by the way, is a strange appellation of persons that pay exorbitant prices for sleeping in beds saturated with the filthy and diseased emanations and perspirations of multitudes.

I have before me a copy of the *Topeka New Age*, for May 14, 1892, in which this deficiency is tellingly illustrated:

"Where," asks the american man, "are our wives?" "In the streets," he answers, "at teas, luncheons, dinners, in the shops, traveling abroad, at Browning clubs, faith-cure seances, woman's-rights meetings, Ibsen reunions, Meredith mornings, Blavatsky circles,* indigent females rescues, missionary meetings, immigrants shelters, Bulgarian bazaars, mothers' meetings, jewish refugees: anywhere, everywhere, except at home."

And when you enter the homes of these women, you find, not unoften, neglected children (prospective hood-

lums and harlots), dirt in the corners, rags, and a soured husband.

Patriotism, by which meant love of one's country, its people, laws, glory, and prosperity, is shown by fullness on each side of the sign for Love of Home, fig. 39 *b. b*. An excess of it produces that boastful, offensive egotism so common among uncultured americans: "We are god's people!" "This is god's country!" It also gives birth to cheap, frothy Fourth-of-July oratory. A deficiency of Patriotism, in the case of common men, produces pension-parasites (a class with which our country swarms); and, in the case of exalted men, cosmopolitans.

Benevolence, by which is meant goodwill, kindness, charitableness, or love of mankind, is shown by fullness, redness, and moisture of the Under-lip; by a long, thin face ("horse-face"); and by a body which is neither too fat nor too lean. Fig. 40 is a rough outline of the face of a benevolent woman. An excess of it tends to indiscriminate charity, which is really *uncharity*.

Some months ago a man, named Carlyle Harris, in New York, was convicted of murdering his wife. His mother, Mrs Harris, used to travel about and deliver lectures on, "How to Bring up Children," and was recommended by Miss Frances Willard, the president of the W. C. T. U., as a great authority on the subject. Miss Willard added that Mrs Harris had "a lovely family of her own." She had evidently also a lovely excess of Benevolence, which made her too deeply concerned about the education of the sons of other women. In court the son plead, "neglect in boyhood," as one of the causes that lead to his becoming a murderer.

A deficiency of Benevolence makes a man hoggish, and regardless of the sufferings of his fellow-men and animals.

Bibativeness, by which is meant love of liquids: water, soup, milk, beer, tea, whisky, etc.; fondness of washing and bathing, is shown by fullness of the cheeks, about one inch outward from the corners of the mouth, by soft tissue over all the face and body, and

*Not many attend them; for some brains is needed to enjoy them.—ED.

by dimples here and there. It is closely related to *Alimentiveness*, by which is meant love of eating, a good digestion and assimilation, and which is shown by a wide mouth, full, red and moist lips, full cheeks, a well-nourished body, full abdomen, and plenty of soft tissue everywhere. Fig. 41 gives the outlines of the face of a man that is fond of eating and drinking. You will not fail to recognize it when you see it.

A good appetite and digestion is a great blessing, but too often abused; and what this abuse leads to, is not necessary to state, for it is only too well known.

Amativeness, by which is meant love of the sex, and procreative energy, is shown by fullness, redness, and moisture of the *centre* of the Upper lip (fig. 42), large, convex eyes, and roundness of body. An excess of it gives birth to unbridled lust, and prostitution; a deficiency, to coldness, impotency, angularity, morbidity, and narrowness. All *creators* (men that conceive and bring forth new ideas, works of art, or inventions) are more or less amative.

When I see a non-amative Upper-lip, I know at once that behind it is an infertile mind. It may ape, but it cannot create.

If a man with strong amative tendencies turns his creative energy inward instead of outward, he becomes an occult magician, or an adept in occultism, either white or black, according to the quality of his mind.

Love of Young (fig. 43 b.), by which is meant love of children and animals; love of pets; is shown by a slight scallop in the Upper-lip, on each side of the sign for Amativeness; thus:



It is called "Cupid's bow," and is a beautiful sign both from a moral and a physical point of view.

Mirthfulness, by which is meant love of wit, humor, amusement, etc., is shown by slight dimples or wrinkles at the corners of the mouth, and by wrinkles ("crow-feet") running outwardly from the corners of the eyes, as in fig. 44. An excess of it causes lev-

ity and want of propriety; a deficiency, surliness, quarrelsomeness, melancholy insanity, and suicide.

Approbativeness, by which is meant love of praise, popularity, esteem, and approval, is shown by a dimple, or by one or two vertical wrinkles in the cheeks, on a line outwardly, about one inch from the corners of the mouth (fig. 45). It is most noticeable when the mouth is drawn into a smile.

An excess of it makes a man morbidly jealous and desirous of reputation rather than of character.

It is well developed among the illiterate and vulgar "shoddy aristocrats" of our own land, and is more common among women than men.

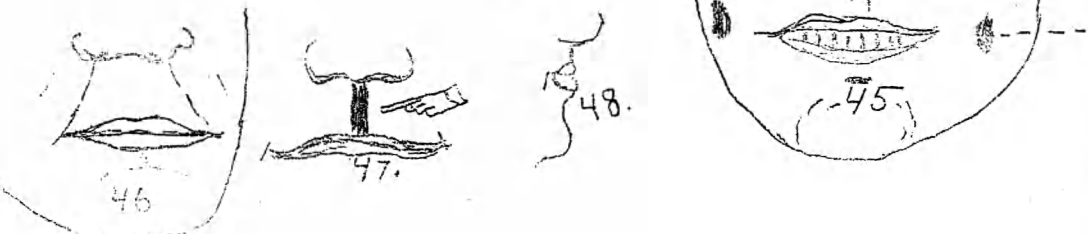
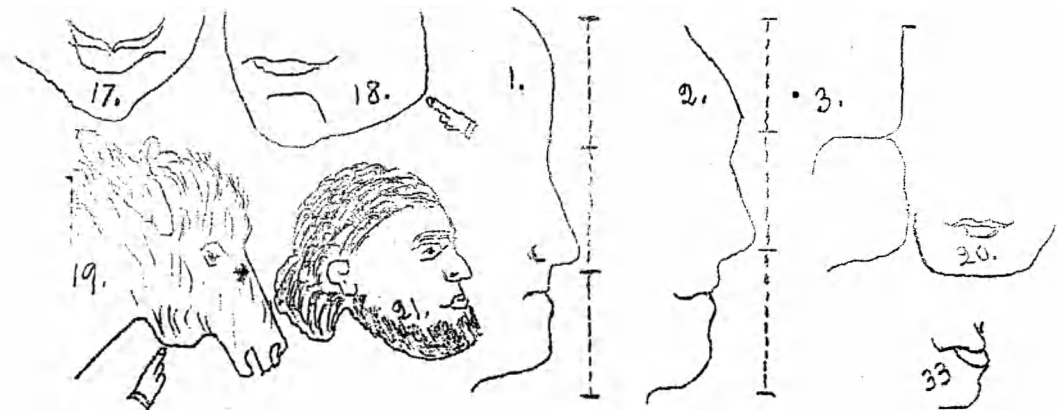
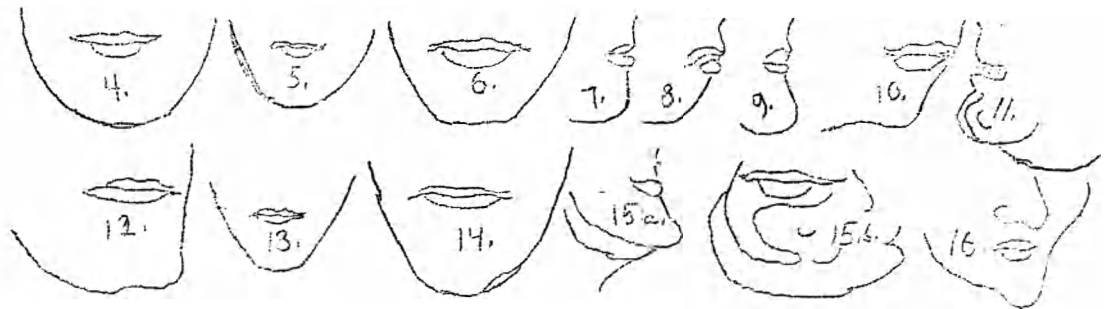
Actors and actresses, and other public men and women, sigh for it, dream of it, work for it, and live for it: like children for baubles.

It is often seen in low, foxy, or snaky persons, who, to conceal their true inwardness, wear a perpetual smile, which signifies: "Am not I an honest man?" And they speak so meekly, gently, softly. Their hands are like cat's paws: soft and velvety, with hidden claws!

By the Law of Substitution they have Approbativeness for Conscientiousness and Self-esteem: just as the spider has net for wings; the bat, hooks for feet; and the elephant, proboscis for a long neck. The Law of Substitution or Compensation, which is as pronounced in the human kingdom as in the animal, is the endeavor of Nature to assist unbalanced organisms. In physiognomy it plays an important role.

A deficiency of Approbativeness makes a man rude, gruff, and careless about improvement and progress.

Before I leave the region of the mouth, let me mention that a straight mouth, one whose line of closure is straight, indicates truthful tendencies, and a crooked one the contrary. Fig. 46 shows the straight, truthful mouth of an Indian: still, it is not a refined mouth; it is a carnivorous, destructive, and leonine. It needs but a few bristles to make it wholly that of a fierce and mighty beast.



Self-esteem is that noble thought and feeling concerning himself which gives a man strength to take the upper seats at the feasts and in the synagogues, regardless of the fact that there may be present persons worthier than himself; which gives a man strength to make others work for him while he, to use Andrew Carnegie's happy expression, does the talking; to look wise though there is no wisdom in him; to talk of his blue blood though it is black with corruption; to talk of the Supreme Unknowable as though he were *its* confidential clerk and mouth-piece; and to think that the mind of the whole community is concentrated upon himself, and that there will be a deep and long-lasting sorrow (of 5 minutes) when he dies.

A man with a *long* Upper-lip is one whom it is not necessary to exhort to "keep a stiff Upper-lip;" for he keeps it stiff by force of innate habit. It is the man with a short Upper-lip who stands in need of that exhortation.

I am at present a masculine being; and, as Schopenhauer says that every such gets, not merely his body but also his mind, from his mother, I naturally blame that parent of mine for my short Upper-lip and lack of noble Self-esteem. What an exhilarating state of mind it would produce, had I but strength of mind to think that the senatorial toga, the judicial ermine, and the imperial mantle would, all three, one upon another, fit no one better than myself; and that the "Son of God" would be pleased, hereafter, to walk about with me "in white," forever and ever, and chat about familiar matters.

O that I had a long Upper-lip, and were a humble christian!

Once a society belle twitted me because I did not, like herself, her father and brothers, walk erect. They were majestic persons, with goodly Upper-lips, with heads thrown well backward. We happened to be riding along a wheat-field. "What does it signify," I asked, "that some of these stalks are erect, while the majority are drooping?" "I do not know," she said, "tell me." "The erect," said I, "are

comparatively empty; the drooping are full of golden grain."

When you see a man with a long Upper-lip, an erect head, and an elastic step, think of Self-esteem, and a companion fit for the "Holy Trinity."

An excess of Self-esteem leads to egotism, insolence, tyranny, and fiendishness; and a deficiency, to modesty, humility, respect for others, an underestimate of oneself, and, sometimes, to abject slavishness.

But a long Upper-lip may have a vertical median groove, a Philtrum, as the anatomists call it, and this denotes

Modesty; by which is meant a sense of propriety and decency, purity of thought, unobtrusiveness and reserve.

Fig. 46 is a long Upper-lip without Modesty; fig. 47 is one with it; and here it is a check upon an otherwise unfavorable feature.

A man with a thin, sensitive skin, silken hair, and a predominance of the brain and nerve system, whose Upper-lip is short and Philtrum pronounced, is usually inclined to purity of mind and cleanliness of body.

Fig. 48 shows an Upper-lip, which, because it lacks Self-esteem, is excessively Modest.

Now, excessive Modesty, in a brutal and aggressive age like the present, is not a desirable trait of character, except in—heaven!

[To be continued.]

[Chicago Herald.]

EDUCATION INCREASES CRIME.

W. H. van Ornum spoke before the Chicago Secular Union last evening in criticism of the common school system. In the course of his remarks he said: "The public school system is one of those institutions of which people are wont to boast as something peculiarly american, but its first act is one of injustice; a violation of the security of the citizen in his possessions; a taking from one to confer upon another; and is therefore a violation of the freedom and equal rights of the people. Those with no children are taxed to educate the children of others.

The schools are said to be free, but to whom? Certainly not to the poor, for they are taxed heavily for their support. Whoever hands over the taxes to the tax-gatherer, they are charged back and back until they finally rest upon the poor.

The schools are really a part of the police function of government, on the principle that to educate men makes them better citizens; reduces the average amount of criminality. It is claimed that in this way the public security is promoted. This is the only pretended justification for taxing all to sustain the schools.

But does education reduce the rate of criminality? As a matter of fact it does not. On the other hand, with monopoly what it is, it has a direct tendency to increase it.

To increase a man's knowledge is to increase his wants. Unless his ability to satisfy those wants is increased to correspond, a tension is produced under the pressure of which crime is committed. It cannot decrease that pressure. Ability to satisfy want cannot increase beyond the want. Previous to knowledge there can be no want, for a man cannot want a thing of which he has no knowledge. But give him a knowledge of it so that he formulates the want, and unless he also has the ability to satisfy it legitimately, he may steal it.

Therefore, education can never reduce crime. With the resources of the world shut out from the people of the world, it can only increase the disparity between want and gratification and therefore increase crime. This is exactly the reason for the observed increase of crime ever since this government was founded.

There has been a steady increase of intelligence on one side, while on the other the pressure of monopoly has tightened, producing a tension from both sides, and of course the crime has been increased.

That a change must come soon admits of no doubt. Knowledge cannot always continue to increase on one side and repression on the other.

The only question is: How long be-

fore we shall reach the breaking point?

So education cannot possibly reduce crime. But what effect does it have? All authorities go to show that state-schools always tend to uniformity, stifle individuality, promote submission and obedience to parasitic officeholders, wholly incompatible with a free people. They promote a despotism of the minds leading directly to one over the body."

[There can be no objection to education itself. In fact, the sole reason why mankind is in the world is to get it. But does education consist in learning solely astronomy, chemistry, geography, mathematics, and the genealogy and history of officeholders?

At present our youth is taught to cram, to hurrah for officeholders and plutocrats, to race for prizes (baubles), to be discontent, to envy, to hate.

The "head-doctrine" Get, is taught; the "heart-doctrine" Give, is ignored. The chief doctrine in the world, that of Cause and Effect (Karma) is altogether unknown. The outcome is: a lacquer-education and crime.

A girl-graduate at the university of California has this year disputed the right of a boy-graduate to receive the gold-medal awarded him by the faculty. She considers herself entitled to it. And though it belongs to the boy he declines to take it. Like most boys, with down on the upper-lip, he has of course to be gallant. Justice plays no part in the farce. The faculty, since they do not think that the medal belongs to the girl, have retained the bauble; and intense hatred reigns between the friends of the boy and those of the girl. The same spectacle took place last year, and is quite common in the schools and colleges throughout the land. And what is wonderful, in the face of these disputes and hatreds, the educational fanatics do not learn to hold forth education, for its own sake, or for the sake of a good use, as a sufficient reward, but baubles; nor do they learn that an educated intellect is always overruled by an uneducated heart; though they might learn the latter by looking into the annals of crime both at home and abroad.—Ed.]